1:Du Bois E-5 (1938-1939) 1944
OF5 Alor OF5

836

The Alorese prize makes above everything else. Here the top of one is being fastened on with rattan strips and pieces of corncob.

842
857
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His young sister in a carrying shawl, a boy accompanies on the gongs the communal work of building a lineage house.

(p. 32 R)

1:Du Bois E-5 (1938-1939) 1944
OFS Also OFS

If gongs and rockets are beaten for days ahead of time, the sound will soften the hearts of debtors, and wealth will flow into the village at the forthcoming feast.

Accompanied by the beating of gongs and rockets, a pig and some cows arrive as a dowry payment preliminary to a larger death feast payoff.

[p. 32 S]

In the late afternoon women arrive with rice baskets (Aalot) in their carrying packs to display at a payoff feast.

A husband must greet his wife's kinsmen with derogatory remarks as they deliver a dowry payment.

Maliemi the Financier presses vigorously the payment that is being made.

[p. 32 U]

1:Du Bois E-5 (1938-1939) 1944
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Chapter 4

Early Childhood: From Walking to Wearing a Loincloth

THIS period covers the time from the first walking to about the age of five or six, when children are referred to as "young" (*fila*). It may well be the period of greatest stress for the Atimelang child. 156

WALKING

When a child begins to walk about with some show of steadiness, it is no longer carried so constantly in a shawl, although the break is obviously not sharp and complete. Padafan, for example, began toddling at about sixteen months, and from then on, most of his day was spent out of the shawl. However, when he was taken any distance, he was still carried in the infantile fashion. At first, too, when his mother returned from the fields in the evening she would put him in her shawl to nurse him. By the time he was approximately twenty-six months old he was rarely placed in a carrying shawl any more, although he might still be picked up and held in an adult's arms when he strenuously insisted upon it.

The carrying shawl, however, remains throughout life a way of 442
transporting sick or injured persons. The devotion of a parent who carries a sick half-grown child any distance, or of an adult who carries an aged and incapacitated parent in this fashion, is referred to with approval. Naturally, when a heavy person is carried, some adjustment to the load must be made. In such a case the person often sits pickaback, and the shawl is passed under his buttocks and across the chest or forehead of the carrier in tumpline fashion. In any case, the carrying shawl is associated with helplessness and infancy and is normally discarded [155]
between the second and third year of life. Therefore, after learning to walk, the child loses many of the constant skin contacts and much of the support it previously received.

FEEDING

At this time the child is turned out to play near the house or on the 155
dance place for the whole day under the casual supervision of an older 144
child or an aged adult. The most drastic repercussion of this additional freedom is an increase in the unsatisfactory aspects of feeding. When the mother goes off to work, the child is left from about eight in the

1:Du Bois E-5 (1938-1939) 1944
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Sabiak [the village of the dead]; that is why they did not offer me food. If I had eaten there, I probably would have died. [Meaning of the dream: to descend into the house?] When I get wounds I'll be dizzy and unconscious; my soul will want to get up to heaven from Sabiak, but people will call me back and I shan't die. [No ladder?] This house is probably one of those in which people who died a violent death stay. They have probably had their heads or their spirit birds paid for; so they are shutting themselves in and are not wandering any more. [That is, special ceremonies have been given to placate their souls, and they are no longer malignant ghosts.]

[At this point I tried to get away from the conventional dream interpretation by using word associations. The informant did not seem to grasp the idea and insisted on long repetitions of the dream. The associations were as follows: *ladder*—top of waterfall, the place where a slain person is taken to be decapitated before head feasts are given; *mango tree*—person who has met violent death, or death from a particularly dreaded disease like smallpox; *empty house*—same as ladder; *closed door*—the dead man's door; *arrow cut*—a wound; *betel*—a wound; *rat*—came down from the sky, referring to the fact that shooting stars are thought to turn into mice when they strike the earth.]

I dreamed again. I and Kolang cut bark for loincloths. We pounded it but could not make it soft, so we threw it away. I went for more. I saw Fuinni cutting down another tree for bark cloth. When I asked her for some, she said there was not much; there was only that one tree. But in her hands she had many pieces. Fuinni took the bark off the tree and put it in her basket. I woke up.

[Meaning?] Had I not thrown the bark away, the dream would mean that I would commit adultery. Fuinni did not throw away the bark; so that means she will commit adultery. [Fuinni was suspected in the village of sleeping with her young unmarried brother-in-law. Her husband was rarely at home.]

When I was small, my father cleared a big garden. Father carried me between his body and the arrows threw into his back. He took me thus to the garden feast. That evening when we came back he carried me in the same way. I cried when father left, but he said, "You stay here in the village; it is wartime." However, I continued to cry, so he carried me in this way. Mother too told me to stay home, but I just cried. That evening when we returned to the house, we ate the meat and rice bankets of the feast. The next day we all went to plant Mailang's rice field. I cried again and followed mother and father, so my

2: DuBois E-5 (1938-1939) 1941 OF5 Alor OF5

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262
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574

RACE CONFLICT PUBLISHED BY THE NEWS IN A NEGRO BUILDING PLANT

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482
415
291
342
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CONSTRUCTION FROM THE WPA'S FAMILY IN A NEWSY PLANT

[Facing p. 276]

3: DuBois OF5 Alor

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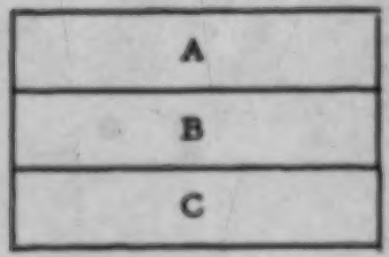

Men carrying a pig, women baskets of grain, bring in a dowry payment (below). Food figures in both dowry and bride price (about three times the amount of the dowry), but the first payments and most important in the long-drawn-out settlements are in "money"

Payment (below), for which the dowry payment is intended, has swayed himself in full regalia for the occasion. He watches his gift-bearing guests arriv

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[p. 492 C]